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The Bombay Guardian.

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WEEKLY REVIEW.

—HUDSON TAYLOR of the China Inland Mission was offered Rs. 90,000 to commence a reserve fund, but he would not accept it. He said, "We do not wish one, we rely upon God." This action on his part is scientifically correct, and accords with the fixed laws which run through the spiritual world. When God has a great work for any of His consecrated children to do, He so manages their whole lives, that their experience shall continually be a training in faith. It is by faith that great things are done for God. Paul penniless, with his mighty faith in God, did great spiritual marvels. There are ecclesiatics to-day worth lakhs, but without faith, who are accomplishing nothing.

—IT will be remembered that side by side with the great spiritual revolution known as the English Reformation, a great political agitation existed. The King of England insisted upon his right to appoint Bishops in the Catholic Church in England and promptly expelled the foreign bishops nominated by the Pope. The King of Portugal has had the same right in his dominions, and in consequence all the Bishops in the Portugese possessions in India have been from time to time appointed by the Portugese ruler. There have been, however, periodical efforts on the part of foreign Jesuits, not Portugese, to place themselves in these positions. These attempts have been vigorously resisted. Three years ago the Pope definitely and by treaty recorded the right of the King of Portugal to appoint the Bishops to the Portugese Churches in India. Jesuit influence has been at work, and now the Pope, who is blasphemously stated to be as infallible as God in all Church matters, has broken this treaty, and is about to force these foreign Jesuit bishops on the Portugese Catholics. The courageous editor of the Bombay Anglo-Portugese paper *O Anglo-Lusitano* has protested against this tyranny and breach of faith. The Pope's Secretary of State, Cardinal Rampolla, thereupon writes a letter especially for the Jesuit Bishops of India, denouncing *O Anglo-Lusitano*, with the intent to ruin its editor. In Bombay there are 30,000 Portugese Catholics and 6,000 Romish Catholics. It will be a monstrous thing if the latter 6,000 are allowed to steal the churches and property of the former 30,000.

—SOME time ago, in speaking to an earnest Christian man, he told us that at the time of his definite conversion to God, his greatest struggle was to give up attending the secret society to which he belonged. Speaking upon this subject, the *Christian Cynosure* (Chicago) says—"Is it beneath the notice of a Christian that more than a million young men, the very choice of the youth of the land, are nightly instructed in, taught to practice, and most solemnly pledged to support a Christ-excluding, and hence a heathen worship? Is it beneath the notice of a Christian that millions more inexperienced youth of both sexes and every race are decoyed by promised worldly advantage from the church, the prayer-room and the hallowed influence of the family circle to the vain ritualism and coarse sports of the minor lodges? Is it beneath the notice of a Christian that the treasury of the Lord is pitifully empty while the duped multitudes are impoverished to swell the revenues of these myriad fraternities?" There is always something evil about that which avoids the light. Christ said near the commencement of His ministry that when men love darkness rather than light, it is because their deeds are evil.

—THE corner stone of the new building in course of erection for the Fort M. E. Church, Bombay, was laid on Saturday afternoon, Feb. 2nd, by Bishop Thoburn. It is to be called the "Bowen Memorial Church." It is to cost Rs. 30,000, and will consist of a ground floor building to seat nearly 300 persons, while the upper story is to be the minister's residence. The minister's study will be in the tower of the church, and his sitting-rooms will be so arranged as to make one large meeting room when so needed. The walls of the ground floor building being already up, a service was held within them, after which the ceremony of stone laying was performed by Bishop Thoburn in the usual manner. The tin box deposited beneath the stone contained a Bible, copies of *The Bombay Guardian*, the *Indian Witness*, and other papers, a Methodist book of discipline, and a set of the current coins of the realm.

—Jonathan Grubb, a venerable minister of the Society of Friends in England, and a life-long apostle of total Abstinence, gives the following bit of personal experience in the current number of the *Christian*:

"You have no scripture for total abstinence," were the words of a minister to me one day. To this I replied in the words of the loving disciple, 1 John iii. 16, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." "Now, my friend," I said, "is not the less comprehended in the greater? If we are to lay down our lives for each other, is it too much to ask of the professed followers of Christ to lay down an article of superfluous and injurious luxury, for the sake of those whom it is causing to stumble, to be offended, made weak, and many to fall and rise no more?" He replied, "That kills me. I thought I could have held my ground, but I cannot; you have killed me." Ten years passed over, and we met again. He came towards me with a smiling countenance, saying, "Ten years ago you killed me; nevertheless I live, and live a better, a happier, and more useful life than I did before." Thus, every refuge failing (even the crumbling, time-worn fortresses of Cana in Galilee and poor Timothy's stomach), the good man nobly surrendered.

—DEEP interest has been awakened by the transference of the Rev. John McNeill, of the Free Church of Scotland from Edinburgh to Regent Square, London. He is a very popular preacher and much loved by his congregation. Speaking of his departure, Mr. McNeill said:—"It is a parting of the ways of life. Of course, Scotland is very hard to leave, and especially for a member of the Free Church, but there is no doubt Regent Square Church is the main Presbyterian door in London, and if I ever intended to go to London, this is an opening that could only come once. The one determinating cause of my going is the greater need there—the greater destitution. When I was in the Divinity Hall as a student two things appeared to be attractive—the colonies or London. My creed is what is called Evangelical. My style of preaching is Evangelistic—Evangelical faith, with feet and wings put to it. My style attracts some competent judges, and it equally distracts others. And the thing that hath been is likely the thing that shall be. I do not read my sermons, nor do I use many notes. My style is simply what has been called gathering in materials, and setting fire to them in the pulpit. I am not fond of going into 'schemes' much. I will help, but my main strength must be given to the great scheme of preaching the Gospel—either from pulpit, platform, or street corners." On Sunday, the 13th Jan. Mr. McNeill delivered his farewell address to a crowded congregation and bade goodbye to his people. Many who were present were deeply affected.

—A FREE CHURCH Minister in Scotland, Mr. Robertson, of Stonehaven, has been brought before the tribunal of his church for three separate delinquencies. His extreme teetotalism and his introduction of the use of unfermented wine at the Lord's Supper; his use of sensational titles for his sermons, and sensational language in preaching; and his attacks from the pulpit on individuals. The matter had come before the Presbytery by a petition from the malcontents, requesting that the Presbytery would provide religious services for them, as they could not attend Mr. Robertson's ministry. Mr. Robertson's defence consisted of a denial of the alleged personal attacks, a justification of the conduct of himself and his Session in the introduction of unfermented wine, and a further justification of the style of language he employed by the example of Spurgeon, and even of the prophet Isaiah. With regard to the unfermented wine question, we believe that the time will come when Christians generally, even in conservative Scotland, will have their eyes opened on this matter, and will look back with astonishment to think they ever thought it conducive to communion with Christ, to use that fiery spirit which has wrecked so many who once gave promise of becoming shining lights in His Kingdom. The case is still pending.

—In a very able paper entitled, "a plea for the Chinese," Rev. H. V. Noyes, Missionary of the American Presbyterian Church at Canton, China, discusses the question of Chinese immigration to America, and the recent rigid Exclusion Act. He thinks that American Congressmen had not taken time to measure the exact length and breadth and height of the job they were undertaking when they decided upon the instant and absolute exclusion of all Chinese labourers. He maintains that it is not possible to carry out this Act without either setting a guard along a thousand miles of shore, or else irritating the Chinese Government sufficiently to cause it to retaliate by excluding Americans and stopping intercourse. He sifts the arguments that have been used to raise the cry, "the Chinese must go," and holds that there is no more reason for the exclusion of the Chinese than of any other class of emigrants.

With regard to the assertion that they bring down the price of wages he says:—

How shall we get rid of the stubborn fact that in no other State of the Union, and in no other country on the face of the earth, has labour received better remuneration than the honest labour of white men has been able to command in California ever since the Chinese have been there?

That they establish opium dens he allows, but asks—

Who are the greatest sinners? We pass by the well-known fact that England first forced opium on China, to inquire, Whence comes it into the United States? Not from China. It is raised in India under the British Government, prepared for smoking in Hong Kong, a British colony, and Macao, a Portugese colony, brought thence to San Francisco and Vancouver in American and British steamers, and from these points distributed to the body-and-soul-killing opium dens. And then the whole burden of guilt of the wretched business is saddled on the back of the long-suffering Chinaman. When, therefore, the Anglo-Saxon and the Celt, with virtuous indignation, break forth in bitter complaint against the Mongolian because some of their friends, or brothers, or children, go to his opium dens to smoke, the impulse is strong to say, "First cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote in thy brother's eye."

He denies that there are any facts to prove any extraordinary influx of Chinese in recent years. He says that in 1880, after thirty years of immigration, the number in the country by actual count was 105,465, an average increase of 3,500 a year. The arrivals of Europeans for the first eight months of that year were more than 392,000. He makes a strong appeal to the Church of Christ in America to raise her voice against this mistaken policy of Congress, and asks,

When the State does that which politically justifies a threat on the part of China to exclude Americans, a threat which executed would close those doors to mission effort which God has opened, is it not time for the voice of the Church to be heard in tones which cannot be mistaken? If the doors shall be closed, God will doubtless open them again, but woe to the nation responsible for the closing! "Life and immortality are brought to light in the Gospel," and this Gospel is the priceless boon which God makes the Christian Church responsible for giving to China. He will bless her in meeting that responsibility. The quiet, patient labourers for the Chinese in this land are so evidently working in the line of God's providence that results are sure, and "he who seeth in secret will reward them openly." May not the same be said of those who have entered China's open doors?

—"Jesus Christ the Emancipator of Woman" is the title of a tract by the Rev. C. C. Harrah of Illinois, United States of America, which is obtaining a world-wide circulation. A copy of it has just reached us from South Australia. It graphically traces the improvement in the treatment and social position of woman under Christianity, and contrasts it with her position under ancient paganism. What it was under ancient paganism it is to-day under modern heathenism in the zenanas of India. Politicians and social reformers may say what they will to the contrary, but it is impossible that this nation can become great and stable until Jesus Christ is accepted in the homes of its people as the emancipator of its women.

—The *Christian Cynosure* (Chicago), in commenting upon the statue of General Gordon which has just been set up in Trafalgar Square, London, says—"It represents him in the patrol jacket of an English staff-officer, but without belts, sword, or any weapon except his famous rattan cane which he carried through all the battles of the Chinese war. This is under one arm, the two arms being almost folded, with a Bible firmly grasped beneath one elbow. Mark this confession of national conscience to the folly of war. The most succesful general of modern times will be remembered in his character as peace-maker. Why should not the Christian nations cease their strife and 'learn war no more?' The five great continental powers of Europe now have 12,000,000 men under arms not to mention the naval armaments, almost double in size the whole sea fighting force of the world twenty years ago. Our own back-alley statesmen burn for immortality by means of some measure to spend the people's money for great guns which some new invention may render useless before the three years are passed before they can be mounted. Arbitration and disarmament should now be the effort of the nations and the study of statesmen.

—"We are firmly convinced," says the *Messiah's Kingdom*, "that if the churches bore as united and faithful a testimony on the subject of Peace as they have done on other great moral questions, the day would soon come when wars with all their debasing influences would cease among civilised nations. It is a sad admission to make, but it is nevertheless a true one, that the apathy of Christians is directly responsible for the armed myriads of men who are crushing down the happiness and prosperity of Europe. Statesmen are too keenly alive to moral influences to dare to face the united condemnation of Christians. Sir Henry Maine tells us that 'few sovereigns or states remain unmoved by the disapprobation which an open breach of international obligation provokes—disapprobation now rapidly diffused over the whole civilised world by the telegraph and the press.' The mighty armaments of Europe would melt away before the execration of Christendom."

—The death-rate in some parts of Calcutta according to Dr. Gregg, the Acting Sanitary Commissioner, is something positively fearful. He says that in certain parts of the suburbs it runs as high as 65·31 per thousand! But let it be clearly understood that the cause of this terrible state of things is not a climatic one, but is owing to the heathenish want of cleanliness of the place. Dr. Gregg was ill for two days after inspecting some of the *bastis*. He says "No one who has not seen these *gowala bastis* can have any conception of their unutterable filthiness, and the overpowering stench that emanates from them." He speaks also of tanks of liquid filth, abominable drinking water, of wells poisoned by sweepings and drainage, and cow-sheds that are simply factories of pestilence. There are some things put down to the "climate" in India, which ought to be credited to the "abominations of heathenism" so freely spoken of in the first five books of the Bible.

—A Social gathering was held in the Temperance Bureau Rooms at Frere Road, Bombay, on Tuesday last to meet Mr. and Mrs. W. S. Caine previous to their return to England. Mr. and Mrs. Caine were looking very well, and expressed themselves as thoroughly satisfied with the results of their travel in India. Everywhere the leading Natives had flocked to Mr. Caine's meetings and in many places his were the largest gatherings ever held on any subject. The number of young men who had come forward to join the Temperance Societies which they had established was a very gratifying feature of the movement. Finding himself unable to fulfill the whole of the programme personally, Mr. Evans proceeded alone to Madras and South India, while Mr. and Mrs. Caine returned *via* Ahmedabad and Poona, reaching Bombay on Monday last. They left for England by yesterday's mail steamer.

A Lady Missionary writes thus instructively in the *Indian Witness* on the jewellery question in mission work, to which allusion was made in these columns two weeks since:

A few weeks ago I noticed two of our Native Christian girls with immense tinsel ear-rings in their ears. For several days I told the younger one I did not like them to wear such gaudy things, but they continued to wear them. When I next saw them with them on, I asked the younger sister to give hers to me and told the older girl to leave hers at home. I did not ask her to give them up, for I had not spoken to her especially about them before as I had to the younger sister. The older one replied "Mem Sahiba, English people wear ear-rings and many other such things." I said, "Yes, they do, but it is either those who are fond of worldly things and care but little for spiritual things, or those who, good Christians, have never had their attention drawn to the matter." I then talked to these girls a few minutes on this subject. The older one said "Mem Sahiba, I saw a lady who works in the Mission wearing ear-rings and I teased my papa to get me some like them; I thought if it was not wrong for her it was not for me; this is why I am wearing them." Taking the ear-rings off of her own accord she said, "Here, Mem Sahiba, take them. I will not wear them again." My heart rejoiced that she saw the matter so clearly for herself, and I felt sorry for the Mission lady who had caused this little one to offend. We as workers often talk about the extravagant ways of Native Christians, but we do not stop to reflect that they are studying us very closely. If I should see our Native Christian girls wearing bustles, I would not be surprised in this age of superfluous fashion.

Our Lord was divinely calm, was never excited or in a hurry; and there is great need that His servants keep cool and preserve their equanimity, that the judgment be not seriously deranged by the sudden and fierce onset of some impetuous emotion, It is so easy to fret because of evil-doers, and to wax impatient because the wheels of the kingdom move so slowly.

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BOMBAY SUNDAY SCHOOL UNION.

SERMON TO CHILDREN BY REV. J. FORGAN.

In addition to the sermons reported last week in connection with the Bombay Sunday School Union the following special address by the Rev. John Forgan was delivered at the Free Church. Speaking from Zechariah viii. 5, "And the streets of the city shall be full of boys and girls playing in the streets thereof," he said, "The Jewish people had sinned against God, and God allowed Jerusalem their capital city to be taken by the enemy, and its people carried captive to Babylon. During the captivity there were no boys and girls playing in the streets of the city, just as in the time of the dreadful famine in Ireland in 1847 the absence of boys and girls in the streets of Galway was one of its saddest features. But God interposed in favour of His people, and a large number of them came back to Jerusalem and set to work to rebuild the Temple and the walls of the city. To encourage them in this work, the prophet held out the bright prospect that the city should yet be full of boys and girls playing in its streets.

Jerusalem as you all know was a type of Heaven, and there is a Jerusalem which is above of which God wishes us all to become citizens. This text tells us that God wishes His city to be full of boys and girls, and that is the first head of the sermon to-night.

I. God wishes His City to be full of boys and girls.

The Bible tells us how much God loves boys and girls. A great part of the Bible is addressed to boys and girls. You might gather the passages that speak to boys and girls together, and call them the "Boy's own Bible" and the "Girl's own Bible." The Bible is a grand book for boys and girls. "I love them that love Me &c. and "suffer little children" and other passages are addressed specially to boys and girls. Then the Bible speaks a great deal about boys and girls. There are "the Boys of the Bible" some good and some bad, and "the Girls of the Bible." Cain and Abel, Isaac and Ishmael, Esau, and Jacob, Isaiah, Samuel and Timothy, are among the boys of the Bible and among the girls are Miriam, the little maid who was servant to Naaman's wife, Jairus' little daughter, and Rhoda, who heard Peter's voice outside and ran and told the church that he had got out of prison. But the best of all the boys in the Bible, is the "Boy Jesus" Luke ii. 43, Revised Version. Jesus has not forgotten he was once a boy. A little girl once said that if she went to heaven Jesus might say "It's only a little girl, take her away to another room." But although some people might treat little girls in that way Jesus never would. He retains a young heart, and He loves little children.

II. The gate by which we enter the city. Once closed against us all, but Jesus has opened it. It is now open for all who come in the name of Jesus. The name of Jesus is our password, and at His name the gate opens for every sinner who trusts Him. There are none of you good unless Jesus has made you good. You have to come as sinners, that your hearts may be changed and your sins forgiven.

III. The boys and girls who enter this city are happy.

They are playing. God meant childhood to be happy. Lambs, kittens, puppies, fish gambolling in a pool, are all happy and so God meant children to be. You will be truly happy when you give your hearts to Jesus, and you will not give up playing at the right time for play.

IV. The walls of the city.

The walls of the city are God's salvation. We are safe behind these walls. No enemy can climb over them to hurt us. The nations of the world protect their citizens; and if we are citizens of this city, God will protect us. A negro slave woman once came on board a British war vessel with her mistress. A minister who was on board said to the Captain, "When she reaches England she will be free. "No, said the Captain, the moment her foot touched the plank of this vessel she became a free-woman;" and so whenever we trust in Jesus, we become citizens of this Heavenly City, and God Himself will protect us.

BISHOP THOBURN ON MINISTERIAL QUALIFICATIONS.

On Sunday evening, Feb. 3rd, at the Grant Road Church, Bishop Thoburn presided at the ordination of Messrs. Delameter, Isham, Hollister and Clarke, as Elders. He preached a stirring sermon from 1st Cor. xiv, 39, "Wherefore brethren covet . . . . . to prophesy." He said the derivation of the word "prophesy" showed that the word originally meant "a bubbling up from the heart." The conventional idea of prophesying as being simply the foretelling of events was an incomplete one. The "prophesying" promised in Joel was not simply to great ecclesiastics but to children, "your sons and your daughters," and to servant-men and servant-girls, "your servants and your handmaids." A prophet is one who has power to speak for God; not necessarily a man or a woman who *fore*-tells but one who *forth*-tells.

"The testimony of Jesus is the spirit of prophecy." If a man really speaks for God he will always speak of Jesus. Any man or woman who has this gift of prophecy will reach the hearts of the hearers. "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest." This was one of the effects of prophesying. If he (the Bishop) were to walk up and down the aisles of that church with a mirror in his hand, and hold it up before each one, they would see their natural faces exactly pourtrayed in the mirror. Just so spiritually with prophesying. There is the same power in the man or woman speaking by the Holy Ghost to mirror the characters of the hearers. The hearer at once thinks that the speaker knows all about him, and that he is describing him to the audience, whilst the facts are really that the speaker does not know the man, but the Holy Ghost speaking through him does, and thus by His instrument describes him to the audience. The effect of this is, "Thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." Men who are not yet afraid of God seeing their inward wickedness,are nevertheless very much afraid that man should know it, and this apparent exposure of their character to the audience often brings them low before God.

God has chosen that the world should be saved by lips of fire like this. The Spirit of of God comes down in this dispensation to fit men and women and children for His work. It is a great presumption for a preacher to stand before an audience to speak about Christ without the certainty that He is working in him and through him. With regard to the right of women to speak, just as Churches are not the buildings of stone and mortar, but the "living stones" in Christ Jesus, so God's prophets are not man-made priests, but those anointed with the Holy Ghost and with power. Philip the evangelist "had four daughters, virgins, which did prophesy." He knew one case in which the testimony of a little girl in a meeting was the means of opening the mouth of a Colonel in the American Army, who has been speaking for Christ ever since, "swift to run in the way of the King's commandments." There are a hundred millions of women in India. Neither archangels, angels nor men can take the Gospel to them. Women must. If any woman in the audience felt burning with the love of Jesus let her go as a messenger of Jesus wherever He should send her.

One of the crying needs of the day was anointed men and women who were consistent in their lives. "Truth in the inward parts" was what God required, and people who were like the hands of a good watch, just where they ought to be at the right time. Next to consistency faithfulness was required, people who were full of faith, and delivered from doubt, men and women of Jehovah, who walked with God. There was a preacher once came to a settlement out in the backwoods where no regular ministry was held. Messengers were sent round and at the appointed time a great gathering at the farmer's house, where the preacher stayed, was the result. But the preacher did not appear. The farmer sent his little boy up to the preacher's room to tell him that all the people were waiting. The little boy came back, and said, "Father, there is somebody up with the preacher talking, I heard the preacher tell the other man that if he wouldn't come with him he would not go to the meeting at all." The father said, "All right my boy, he will come, and the other man too," and presently the preacher came down with his face aglow with light, and one of the greatest revivals ever known commenced from the meeting which followed, for the "other man" was with him, even the everlasting God.

The next fruit of the gift of prophecy is that the holder of it is a man of courage. A cowardly prophet cannot prophesy. He is not harsh, but he is afraid of nothing but God, and ashamed of nothing but sin, and possesses a calm courage that will risk all. He does not tremble at the people, but trembles at the fear of offending God. When he (Bishop Thoburn) was younger, he thought that he should never make a preacher. He thought that if he spoke the whole truth, he would make people angry, but the difficulty he found after he began to preach was that the people did not get angry. It was not such an easy matter as he thought to raise dead souls to life, and rouse men out of their indifferentism. There was nothing to be afraid of in raising dead souls to life. The same power that could raise them could heal them. The Bishop concluded his sermon with an impassioned address to the four young men who were about to be set apart for the ministry. He said that they had the choice before them, of a life of average success, or the career ofranointed prophets of the Lord most High; the average life of the conventional missionary, or the life of an Elijah. Let them not drift into a professional way of preaching, but do everything immediately for Jesus Christ. He was glad that he was not commissioned to offer them anything but work—work for Christ. A great work for God did not depend upon money. The wealth of Elijah was of an extremely limited character, an Arab blanket and food supplied to him from time to time by the providence of God was all that he had, and yet what a mighty work he was used to do. It was no vain thing to be a prophet of the living God, and a messenger of Jesus Christ. Let them be earnest students of the Holy Scriptures. All necessary teaching is inside the covers of that one Book.

FIVE THOUSAND DOLS. RESTITUTION.

One of the peculiarities of the Gospel of God in its effects upon men, when once they have accepted Christ, is that it makes them honest in their dealings man with man. We have been particularly impressed with this in following Mr. Moody's work for twenty years or more. The Gospel is having this same power in the meetings on the Pacific coast, where Mr. Moody is now. Chet. Terry, of opium-smuggling fame, was converted not long since at Victoria, and since then his conscience has been so smiting him that, in order to make restitution, he deeded to Mr. Moody, so says the evangelist, two lots in Port Townsend, valued at 5000 dollars, the result of his illicit work. In return, Mr. Moody will deed them over to the Government. —*Chicago Record.*

The *Makhzan-i-Masihi* says:—"Missionaries, foreign and Native, must set the example of total abstinence. The church which has drinking preachers will have drunken members. No Missionary Society should support a preacher, foreign or native, who is in the habit of drinking. His example is dangerous. It is quoted far and wide. The weak brother stumbles and falls, while the strong pleads his liberty. We would like to see every Church and Mission in India adopt this restriction of its liberty."

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The Annual Meeting of the Bombay Branch of the Young Men's Christian Association was held on the evening of the 1st inst., at the rooms of the Association, Apollo Bunder. Mr. Henry Conder presided. The Rev. H. C. Squires, Bishop Thoburn of the M. E. Church, Mr. James Morris, Rev. I. F. Row, and Mr. Stephen Jacob were among the speakers.

A hymn, and prayer by Mr. A. R. King, opened the proceedings after which refreshments were handed round. The Rev. H. C. Squires moved the adoption of the Report which had been previously read by the Secretary. The Report is an encouraging one; it states that "nearly fourteen years have now elapsed since the Bombay Young Men's Christian Association was formally established. Year by year, in spite of difficulties and troubles, it has steadily and quietly grown both in strength and usefulness, and with feelings of hope and encouragement for the future, the committee present their report on the work done in the past year. They are glad to be able to report a continued increase in the number of members. The local list shows 276 names, of which number 185 are full members. This is an increase of 33 in the total over last year. The list of those who are not in Bombay contains 72 names. It is with much pleasure that the committee have to report that at the close of the year all outstandings had been paid off and the Association is entirely free of debt."

Mr. Squires in his address particularly noticed the opportunities which the young men of this city have in helping forward mission work among the Natives. He said the work of the Association should not be confined to its members and associates alone, but that its influence for good should be radiated to those by whom it is surrounded, and especially to the Natives.

Bishop Thoburn said that in America Young Men's Christian Associations were recognized as a great power for good, and that in that country some villages with a population of only 2,000 had three churches and a Young Men's Christian Association working in harmony with the different churches. He with Mr. Squires strongly advocated the extension of the work of the Y. M. C. A. to the Natives.

Mr. Morris congratulated the Y. M. C. A. on having again chosen Mr. Conder as their President, and a closing hymn and the benediction terminated the meeting.

A HOARD OF SILVER.

A small but interesting hoard of silver coins has come to light in an old half-timbered cottage at the little village of West Shefford, near Newbury, England. It chiefly consists of shillings and sixpences of Elizabeth, James I., and Charles I. They were found in a jug secreted in a hole under the stairs. The cottage is just opposite the manor house where Charles I. was quartered when on the march to Oxford in November 1644 with his army. He had passed through the village the previous year, the day before the memorable battle of Newbury Wash, One of the shillings of Charles I. is of the rude type struck at the Tower of London after the King had fled from the capital, when the regular officers of the Mint were probably dispersed. What multitudes there are in these days who hoard up treasure, and are suddenly called by death to leave it behind. The truly wise lay up for themselves "treasures in heaven."

Nearly one-half of the inmates of the State prison of California attribute their downfall from rectitute to the use of opium.

"A zealous soul without meekness is like a ship in a storm, in danger of wreck. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought."

News of the Week.

GENERAL.

A terrible explosion occurred on the 18th ult. at the Hyde Colliery of Messrs. J. W. Sidebotham and Brothers, by which it is feared a number of men have been killed. The explosion occurred about one mile from the pit's mouth. The men work with lamps and naked lights. It is supposed that a lump of rock fell, and, releasing gas, caused an explosion. Between eighty and one hundred colliers are employed regularly at this pit, but a larger number were working at the time, owing to drafts from another colliery being introduced. A number of injured men and the bodies of seven who were killed were found, but it was supposed there were eighteen others in the vicinity of the explosion, none of whom could have escaped alive.

—The Pope, in an audience he recently gave to several American prelates, instructed them to strenuously combat the Socialist movement which has lately begun to spread amongst the Irish Roman Catholics settled in America. If the measures taken privately should not prove sufficient, a Papal rescript, similar to the one addressed to the bishops in Ireland, will probably be sent to America.

—At a serious fire which occurred in Calcutta on Saturday last, a brave act of saving human life was performed by a Russian lad of the Calcutta Boys' School (Joseph Spector) in the presence of the police. A little child was left asleep in one of the burning huts, and the mother was piteously crying that her child was inside. Nobody ventured to approach the hut on account of the excessive heat, until the lad broke through the mud wall, and brought out the child uninjured. All the lad's clothes and his shoes were badly burned.

—The Czar of Russia has devoted a million roubles, and an estate worth 300,000 roubles a year, to the foundation and maintenance of a blind asylum in St. Petersburg in honour of his parents, to be called the Alexander-Marian Institute.

—It is officially announced that Parliament will be summoned to meet on Thursday, Feb. 21.—An extension of the system of electric lighting is in progress at the House of Commons. Hitherto the only portions of the building illuminated by electricity have been the division lobbies and upper corridors, the library reading-room, tea-room,—&c. and a limited number of other apartments, but when the House re-assembles it will be found that gas has also been superseded in the cloak-rooms and entrance lobbies and on the main staircase.

—It is stated that Dr. Krüss, a well-known chemist, of Munich, has succeeded in decomposing the metals cobalt and nickel, hitherto believed to be elements. He finds that both metals have one constituent in common, and one in which they differ.

—The new Elphinstone College, situated in Rampart Row, Bombay, was formally opened by Lord Reay on Monday in the presence of a large assembly of ladies and gentlemen.

—The United States has 57,376 post offices, Germany 18,688, Great Britain 17,587 and France 7,296. Excluding Germany, the United States has about as many post-offices as all the countries of Europe combined, and is adding to the number at the rate of about 2,000 per annum. In the gross postal revenue, the United States stands first with 52,695,176·79 dols., while that of Germany is 45,194,357 dols., of Great Britain 42,362,346 dols., and of France 28,779,301 dols.

—Narrayen Nanu Dalvi who was charged with having committed the triple murder at Dadur in October last, was found guilty and sentenced to death on the 5th inst.

—Two destructive fires broke out in Byculla, Bombay, on the night of Tuesday last. The one destroying some 40 stacks of hay and the other a large building at Byculla with the adjoining house. A strong north-easterly wind was blowing and it is supposed that some sparks carried from the burning haystacks were the cause of the second conflagration.

—A gentleman writing from Japan, says that although it is only eighteen years since the first newspaper was published in that country, there are now 575 daily and weekly newspapers. There are 35 law magazines, 11 scientific periodicals, 35 medical journals, and an equal number of religious newspapers.

—The eighty-first birth-day of John G. Whittier, the poet of freedom and righteousness, and the greatest living American poet was celebrated recently. All the people honour him as a man and a citizen.

—Mr. John Bright continues to improve in health.

—Among the 6,500 persons who have signed the pledge at Indianapolis during Mr. Murphy's series of remarkable meetings, there are two saloon keepers and sixty of the hardest drinkers in the city.

—A liquor seller came from Raleigh to Durham, N.C., to hear Sam Jones. He was convicted and converted, and at once telegraphed to Raleigh. "Close up my saloon." He couldn't wait till he got home.

—The Suspension Bridge at Niagara has been destroyed by a cyclone which has caused much loss of life in the Eastern States of the American Republic.

—The French Consul's house in Madras, with Rs. 40,000 worth of furniture, books and curiosities, has been destroyed by fire, caused by the explosion of a lamp.

—New regulations for the purpose of preventing fraudulent use being made of the Value Payable Parcel Post system, are announced by the Indian Post Office. From the 1st of April, the sender of a value-payable parcel will have to sign a certificate to the effect that the article is sent in execution of a *bona-fide* order; and in the case of an unregistered packet pre-payment of the usual money-order commission on the amount specified for recovery will also be insisted upon. If such a packet is refused or reclaimed as unclaimed, no refund of the commission will be granted. These regulations should be recognized by the public and by all honest traders as safeguards framed in the general interests.

—The sentence of one months' imprisonment passed on Captain Andrew Hearsey by the Cantonment Magistrate of Allahabad for his assault on Mr. Chesney, Editor of the Pioneer, has been confirmed by the District Judge.

THE *Athenæum* states that Mr. James Weale has made a most interesting discovery. While searching for materials for his forthcoming work on bookbinders and bookbinding at the Public Record Office, he had an opportunity of inspecting the ancient binding of the smaller "Black Book of the Exchequer," and noticed that two stamps had been used to decorate the leather covers. During his researches elsewhere, he ascertained that these stamps belonged to William Caxton, clearly proving that this valuable volume had been bound or re-bound by the famous printer. It is not known that the original stamps are extant.

MR. CAINE, M.P., arrived at Poona on Friday last. On Saturday, the Sarvajanik Sabha, presented him with an address. In replying, he condemned the policy of the Excise Department, and spoke in praise of the National Congress and its promoters. He favoured Technical Education and the extension of primary education without checking higher education. Later he visited Wanowrie, and delivered an address on Temperance before the soldiers of the Royal Fusiliers. The following day he lectured on Temperance in the city before an enthusiastic audience of over 4,000, composed mainly of Brahmins. He advocated moral suasion and legal enactments to forward the cause of temperance, and advised the audience to attack the new Viceroy on the subject before he got soaked with official routine.

—Bunlan, aged 10 years, the son of Tu Duc, has been elected King of Annam, and pending his coming of age, the Regency will be carried on under Hwai Duc.

The *Times of India* says;—"In a resolution announcing the new accelerated train service, between Bombay and Calcutta the Government admits that it is 'extremely desirable to secure for the large and important trade of Calcutta, an advantage of a whole week in replying to European correspondence.' The quick train can be run at a cost of Rs. 1,546 per week, and Government will make the experiment for eight weeks, from Wednesday, the 20th instant. Letters by the special train will be charged a special fee of one and a half annas per half-ounce, *e. g.*, the rate for the United Kingdom will be six annas per half-ounce instead of four and a half annas; the additional fee for each newspaper will be half-anna per 4 oz., and for each book packet half-anna per 2 oz.; and no letter, newspaper, or book packet that is not fully prepaid will be carried by the special train. The special rates just mentioned will in no way affect or apply to letters or other postal articles transmitted by the regular weekly mail leaving Calcutta on Tuesday evening. The continuance of the service after the first eight weeks will depend upon a re-consideration of the question with regard to the facts and financial results ascertained by the experiment.

—The total number of deaths registered in Bombay during the week ending Tuesday, 5th February, 1889, was 487, being 15 more than the preceding week, and 7 less than the week ending the 31st Jan., 1888; 65 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 18; Brahmins, 22; Lingayet, 1; Bhattias, 6; Hindoos of other castes, 247; Hindoo outcastes, 47; Mussulmans, 96; Parsees, 23; Jews, 6; Native Christians, 15; Eurasians, none; Europeans, 4; while the rate of mortality per 1,000 of the population was 27·27. There were 116 deaths from remittent fever, being 18 more than the last week and 26 less than the corresponding week of last year. There were 13 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 83, 15, and 12 last week against 76, 19, and 10, respectively, in the corresponding week in the last year. During the week 278 births were reported in the different districts.

—The P. & O. S. N. Co.'s s. s. Kaiser-i-Hind, with the outward English mails of the 25th ult., left Aden for Bombay at 4 o'clock on Tuesday evening.

—The rate of exchange this week is 1s. 4 13-16d.

Missionary and Church Intelligence.

—The cheering fact is recorded that more than 1200 adults were baptised by members of the North India Conference of the M. E. Church during the past year. Alluding to this at the recent Conference the Rev. C. A. R Janvier assigned the following as some of the reasons why this success was granted:—(1.) Special and systematic efforts are made to reach the lower castes. (2.) Large and speedy results are prayed and looked for as a necessary consequence of the presence of the Holy Spirit.

—A new Hindustani hymn book is soon to be issued by a Committee of the Synod of India under the editorship of the Rev. J. F. Ullmann, of Rawal Pindi, a veteran hymn writer, the Rev. Isaac Fieldbrave, translator of many of Sankey's hymns and the Rev. J. M. Alexander, of Allahabad; the Rev. Dr. Ewing and Dr. Orbison of Lahore; the Rev. E. P. Newton of Lodiana, and the Rev. C. P. R. Janvier of Fatehgarh. It is proposed to publish an edition containing both hymns and tunes.

—Dr. Waugh has been elected General Treasurer of all the Methodist Missions in India, and is appointed to Allahabad.

—The Rev. Malcolm G. Goldsmith, C. M. S. Missionary to Mahommedans at Madras, has written home offering to relinquish his allowances from the Society, if an additional missionary were appointed to that work. The Committee have cordially accepted Mr. Goldsmith's offer.

—An English Missionary named Brooks, with sixteen followers, has been massacred near Zanzibar.

—The new steam launch for the use of the Primitive Methodist missionaries on the West Coast of Africa has been despatched from Liverpool. The name of the launch is *La Pax*, the Spanish for "Peace." The use of this steamboat will save the missionaries much exposure and danger on the West African coast.

—The printing of the revised version of the Malagasy Bible has been completed. The Revision Committee, presided over by Rev. W. E. Cousins, of the London Missionary Society, commenced their work in December, 1873. It has thus taken fifteen years to accomplish the great work, which has now been happily brought to a successful conclusion by the printers.

—Three years ago the Moravians sent missionaries to commence work among the Esquimaux at Bethel, on the southern shore of Alaska. They have patiently toiled on since, though with little visible result of their labours. At last the Spirit of God has begun to move in the hearts of the people. The history of Greenland is being repeated on the Kushokwin river, and Bethel has already become "a house of God and the gate of heaven." Like an echo of "Kayarnak's" cry 150 years ago—"How was that? tell me that once more, for I would fain be saved too"—there comes the cry of Alaskan inquirers, on hearing of the shedding of the Saviour's blood for sin; "'Kuyanak' (thank you), we, too, desire to have our badness taken away by that blood." As an instance of their eagerness to hear the Gospel, Rev. J. Kilbuck tells of natives coming long distances to listen, and to offer to collect logs and build places of worship in their several villages.

—Dr. Alex. Maclaren, of Manchester, has been enjoying his visit to Australia immensely. He has been doing much varied work, including preaching to crowded churches, in one case hundreds having to leave, not being able to get even standing room. It was expected that Dr. Maclaren would visit India, but he has decided otherwise. When last heard from, Dr. Maclaren had sailed for New Zealand, where he was to have taken a rest before returning to Australia, thence to England; he is expected to reach home about the end of March.

—Glowing accounts of the work in West London, under the direction of Revs. Hugh Price Hughes and Mark Guy Pearse, continue to be published. A report of a recent Sunday evening service says:—"At night St. James's Hall was densely crowded, and the power of God was present to heal. There were several conversions of special interest." Many Wesleyan circuits are coming to be affected by the "Forward Movement," and everywhere methods are being adapted to the surroundings. In important centres large halls are being occupied with surprising results. Unwieldy circuits are being divided, and in rural districts places which have been abandoned for years are being reopened.

—A correspondent of the *Christian* writes:—"We hear of a willingness on the part of the Roman Catholics in Ireland to hear and receive the Word of God such as perhaps there has never been before. Missions are being held all over the country, with manifest tokens of blessing. One cannot but feel that if Christians, irrespective of political prejudices, would unite in prayer for Ireland, we should soon see the result in the extension of vital Christianity, and with it a change in the moral and material condition of this stricken land." Another well-informed correspondent writes:—"The Roman Catholic movement in Ireland is wonderful. I have been investigating. The day of her visitation in mercy is nigh. My heart is cheered with such grand tokens of coming good."

Telegraphic News.

Paris, January 31st: In the Chamber of Deputies to-day M. Floquet presented his Bill for reviving the *scrutin d' arrondissement* and announced the measures the Government would take for the suppression of attempts made to endanger the security of the State, for the prevention of paid agitation and making the Press laws more stringent. M. Floquet then demanded a vote of confidence in the Government, which was voted by a majority of sixty.

Washington, 31st: The Senate have voted the sum of six hundred thousand dollars asked by the Foreign Relations Committee for the protection of American interests in Samoa and the fulfilment of treaty obligations there.

Vienna, February 1st: An official notification has been issued, which states that the Crown Prince committed suicide by shooting himself in the head whilst suffering from a fit of nervous insanity.

Washington, 1st: The United States Government having sent a strong protest to Germany respecting the high-handed action of the German Officials in Samoa, Prince Bismarck has informed Mr. Bayard, Secretary of State, that orders have been sent to the German Naval Commander at Samoa to exempt all foreigners from martial law, which has been established there, and that the German Consul has been ordered to relinquish the administration of Samoa which he had assumed.

Washington, 2nd: The Senate have rejected the Extradition Treaty with England by 23 votes.

Vienna, 2nd: The Archduke Karl Ludwig has resigned the Heirship to the Austrian throne in favour of his eldest son Franz. The late Prince Rudolph wrote a letter to his parents and his wife before he shot himself, in which he explained the reasons for taking his own life. The contents of this letter have not, however, been divulged. Their Majesties the King and Queen of the Belgians have arrived here, and are the only guests who have been invited to attend the funeral of their late son-in-law.

Rome, 3rd: In the Chamber of Deputies yesterday, Signor Magliani (Minister of Finance) presented his Budget, which shows a deficit for the current year of two hundred millions of francs, which it is proposed to meet by using the Pension Fund. The deficit for next year is estimated at ninety millions of francs. Fresh taxation on a large scale is proposed to meet these deficits, which are due to the enormous expenditure on armaments.

London, 4th: Numerous meetings were held yesterday throughout Ireland with the object of expressing indignation at the harsh treatment Mr. O'Brien had experienced at the hands of the authorities since his incarceration. Mr. Balfour (Chief Secretary for Ireland), speaking on the subject at a banquet in Dublin on Saturday night, said he had sent doctors to see Mr. O'Brien in jail and report on his condition, and their opinion is that his health is unimpaired. An inspector of police has been killed by a blow from a heavy stone which was thrown at him while arresting Father Macfadden at Gweedore under the Crimes Act.

London, 5th: The excitement regarding Mr. O'Brien continues, and the Radicals in England are now stirring up an agitation expressing sympathy with him. Mr. Denis Kilbride, Home Rule Member for South Kerry, has been arrested at Leicester under the Crimes Act.

Vienna, 5th: The funeral of H. R. H. Prince Rudolph took place to day.

London, 6th: Before the Parnell Commission yesterday Lecaron, an American Fenian, deposed that the Clan-na-Gael had arranged Mr. Parnell's tours in America, and that during the latter's stay in that country he tried to join the Irish Republican Brotherhood, but was not accepted as a member as he was considered more useful outside than in the Brotherhood. Lecaron further deposed that Mr. Parnell had told him that he aimed at obtaining complete autonomy for Ireland, and that force alone would be effectual for the purpose. Mr. Parnell also advocated the necessity of a general rising in Ireland when money and men were available.—The action brought by Mr. Parnell against the *Times* in the Scotch Court has been dismissed with costs, the Court having no jurisdiction.—The authorities have allowed Mr. O'Brien to discard jail clothes and resume his ordinary attire.

Shanghai, 6th: Advices from Chinkiang state that a serious riot against foreigners has occurred there. The British Consulate and seven houses belonging to foreigners have been burnt to the ground, but so far as is known, no lives have been lost. Her Majesty's sloop of war Mutine has been despatched to the scene of the disturbance.

London, 7th: The *Times'* Calcutta correspondent telegraphs that the corrupt magistrate scandal in Bombay has reached such a pitch that possibly a Special Commission will be necessary to restore public confidence in the administration of justice. The British barque Largo Bay, bound from London to Auckland, yesterday came into collision with a passenger steamer off Beachy Head, sinking her immediately. The name of the steamer is not yet known. It is feared that a large number of lives have been lost with her.

FAMILY SALVATION.

There is a promise in the Bible which is probably quoted ten times oftener than any other promise. But it is only partially quoted. We refer to Acts xvi, 31—"And they said, believe on the Lord Jesus Christ, and thou shalt be saved, AND THY HOUSE." One of the crying needs of the Church to-day is that she shall go forward and lay hold of the latter half of this promise that God is holding out to her.

The general acceptance as a fact of the glorious offer held out to her in the words "and thy house" would increase her strength ten-fold. God's ideal from the commencement has been saved families. We were therefore glad to see the following in a late number of *Makhzan-i-Masihi*:—

In the method of itinerating among the villages across the Ganges near Allahabad, Mr. Hackett has taken a new departure. He takes the wives and children of the Catechists, providing ayahs for the children so that the mothers may be free to go among the village women singing and teaching the Gospel. This is a move in the right direction. Until the women are reached and their prejudices removed the husbands will not come in large numbers into the church. The family is the unit with which we have to deal.

Of course each individual has to believe for himself and for herself before spiritual life can become a positive possession. In the case of the Philippian jailer, Paul and Silas "spoke unto him the word of the Lord, and to *all that were in his house* . . . . and he was baptized, *he and all his*, straightway . . . . . And he rejoiced, believing in God with *all his house*." This included, of course, his servants as well as his wife and children. As stated before, God's ideal is, and always has been,

THE CHRISTIAN FAMILY.

Oh, blessed house! where Thou hast been received;
Thou faithful friend of souls, Oh Christ our Lord!
And where amid the guests who there assemble,
Thou art the best beloved, alone adored;
Where every heart at Thy approach is beating,
All eyes with rapture glisten Thee to see;
Where every one upon Thy word is waiting,
Where all for Thy commands inquire of Thee.

Oh, blessed house! where man and wife united
In *one*—in Thy Love of one spirit are;
Where both of Thy salvation are partakers,
Where on the grounds of faith no discords jar;
Where they inseparable, leave Thee never,
In love or grief, when bright or dark the way;
Would faithfully to Thee be cleaving ever,
In every good and every evil day.

Oh, blessed house! where the dear little children
Are laid upon Thy heart in arms of prayer;
Thou friend of children, who dost love and cherish,
Them as Thine own, with more than mother's care.
Where at Thy feet they ever gladly gather,
And hearken to Thy sweet and precious word,
And early learn to praise, to call God Father,
And joy in Thee, Thou Saviour, God and Lord!

Oh, blessed house! where man and maid confess Thee,
And knowing they are ever seen by Thee,
In every work with ardent zeal are glowing,
That it according to Thy will may be;
As Thine own servants, and Thy house-companions,
In ready lowliness, in love so free,
Perform all duties, glad and unremitting,
In little things show great fidelity.

Oh, blessed house! where Thou art aye the pleasure—
Where Thou art ever present in their joy;
Oh, blessed house! where Thou the wounds all healest;
The Comforter and the Physician Thou!
Until the working day of all is ended,
And till at last they all shall gathered be,
Where by Thy Father's will Thou art ascended,
In His blessed house, fair, glorious, great and free!

Thousands of such families as these are wanted in India, where the chief form that the rebellion of man against God takes, is the distortion of family life.

SHOW US A SIGN.

A TRUE STORY FOR THE TIMES.

This is a demand of our day, *show us a sign from heaven*. The simple and authoritative answer abides through all the ages: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." The resurrection of the Son of God is the triumphant sign for every generation.

The Most High does not work miracles either to satisfy an idle curiosity or to refute a scornful scepticism. We are familiar with this demand from the enlightened men of our time, but it is instructive to note the absurdity of this demand when stripped of all scientific phraseology and seen in its naked folly.

Away on the western coast a good clergyman was visiting his flock one day, when he reached the house of a miller—a very ignorant man, but as positive and obstinate as if he had belonged to the most advanced school of thought. The clergyman crossed the bridge under which the clear mill stream hurried, and turning in by the old moss-covered wheel he entered the thatched cottage.

The master sat with dusty, floured coat, smoking his after-dinner pipe, and ready for a chat, or better still, an argument, if he could but get a challenge.

On the table, carefully covered by the hands of the tidy housewife with a large antimacassar, lay a handsomely-bound Bible, which at once attracted the clergyman's notice, and suggested a suitable topic of conversation.

"Well, my friend," he began, "that's a very handsome Bible of yours; I am pleased to see it."

The miller replied gruffly between the puffs—"I ha'n't got nothin' at all to say agen the Beuk, Sir, not a word; if the Beuk were all, but 'e ben't."

"What do you mean?" asked the clergyman; "what is there besides the book?"

"Now, the Beuk belongs to my missus, Sir,—she tuke en in shillin' numbers, a shillin' a month, and then had en bound up together, down to B——e. An' if that there Beuk were all, I would n' say a word agen it, for I ben't able to read a letter of en myself."

"What is it then that you object to, my friend?"

Now the miller chuckled within himself as he saw the clergyman's eagerness rising, and with long pauses and many puffs between each word, he brought it out with an irritating deliberateness.

"Ben't the Beuk, Sir; not a bit. Bless 'ee no—not a word to say agen the Beuk, Sir, I ha'n't. But there—the Beuk ben't all; there be the (a longer puff than ever) *pictures*, Sir, pictures! They be 'igh-ly himmoral I do count, Sir, 'igh-ly him-mo-ral!" And the miller spoke with an air of indignation, as if the morals of the three kingdoms were under his sole guardianship. "I don't care what *anybody* do say contrairy ways, *they be*." The emphasis was distinctly intended as a challenge to the clergyman to argue the point. The mouth snapped at it with a bulldog grasp, and the dusty head nodded over it as if to say, "That's right, miller, you stick to it."

"Immoral!" exclaimed the clergyman, putting on his spectacles and lifting the Book! "Dear me, that is very sad—and in a Bible too!"

"Iss, Sir, they be," replied the miller, with a brevity that suggested an approaching battle, and a desire not to waste any ammunition, or to allow the enemy the slightest advantage.

Innocent enough the pictures were, in all conscience. The head of a very mild-looking Adam, projecting from behind a lion couchant like a coat of arms; Noah's ark floated in the waters of the deluge as innocently as in those scenes of our childhood which made it so familiar; Joseph lay amongst the placid sheep, enrobed in exceeding many colors, and with a sweet smile of complacency.

"Well, I really can see nothing of what you call immoral," said the clergyman looking over his spectacles.

The miller rose from his chair and turned over the pages until he came to a representation of the destruction of Jericho, then pointing with the stem of his pipe, he uttered a triumphant "*Theare!*"

The clergyman scanned it carefully,—the priests with curved horns, the tottering walls, the two or three figures with uplifted arms, intended to express terror, the two or three contented Israelites in the foreground watching the proceedings—there was nothing outrageous here.

"Do you call this *immoral*?" he asked, amused.

"If it be'nt himmoral, *I* should like to know what be, Sir, *I* should."

"Well, but immoral is—is——"

"*I*" (with an increased emphasis on the letter), do call that himmoral, Sir, which do go about the country teaching people a lot o' things that never could 'a happened nohow,—that's what *I* do call himmoral," and the miller thrust one thumb into his waistcoat arm hole and puffed triumphantly.

"O, I see what you mean!" said the clergyman. "I beg your pardon, I didn't quite understand your use of the word. So you think this never could have happened then, do you?"

"No, Sir, I don't think about it, I be certain sure. That never could have happened, Sir," and the dusty head nodded more vigorously.

"But, really, you don't know all that has happened and all that has not; how can you be so positive about this?"

"It did n', Sir. You may say what you got a mind to—*I* (emphasised yet more) do *know* it didn't."

"Well, but really it is folly for you to be so positive. It did happen, and you ought to allow some authority to those who are much better informed than yourself. You *ought* to believe it."

"I shean't, Sir, I wean't, and it did 'n happen 't all, Sir."

"How do you know?" asked the minister, slightly provoked.

"Well, now you do ask me like that, I'll tell 'e." He laid down his pipe on the mantelshelf, and coming near to the clergyman whispered, "*Why I've a been an' gone an' tried it—theare!*"

"Tried it!" the clergyman exclaimed, trying to suppress a laugh, "Well, how did you manage it?"

The miller proceeded with the tone and manner of a man relating a profound mystery.

"First of all I got the missus to read the account all through to me, and took note of it all along.

"'Rams harns!' I says to myself; 'well, I can blaw that well 'nough, so I'll try it.'

"You know, Sir, I was bugler in the militiar, years agone. So I gets up early next mornin', and I saws the tip off an ol' ram's harn, an' when I got 'pon top o' the moors I blawed. You see I thought I'd get myself practised up a bit 'fore I tried; so I practised up for a week till I could blaw a noise that went echoin' right away ever so far.

"Then I thought I was about ready to try it, so I goes up agen a great stone wall we got, and I drawed my breath, and then—I was just goin' to blaw when I stopped.

"'No,' says I, 'if I do blaw that down, I shall have to build en up agen.'

"So I looked round till I saw a little hay-tilly, where I do keep a bit o' hay an things. So I goes up agen that, and I drawed my breath in so hard as I could, and then I blawed. Ah, the calves tore round the yard like mazed things, but *there's that there hay-tilly just like as if I had n' blawed a bit*. No, Sir, I wean't believe it, and I shean't, nor I cain't, for I've tried it, an' it ben't a morsel o' good—theare."

And the miller returned with completed triumph to nod his head exultingly, and to finish his after-dinner pipe.—*Mark Guy Pearse.*

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott. Ph.D.,

First Quarter. Lesson VII.

Sunday, February 17.

Mark v : 25-34.

Subject : The Timid Woman's Touch.

I. Introductory.

1. *Time and Place :* A. D. 27, at Capernaum.

2. *Parallel Passages :* Matt. ix : 20-26. Luke viii : 43-48.

3. *Golden Text :* Be not afraid, only believe. Mark v : 36.

4. *Home Readings :*

M.	The timid woman's touch	Mark 5, 25-34.
Tu.	A sympathizing Saviour	Heb. 4, 14 to 5, 2.
W.	Compassion of Jesus ...	Isa. 42. 1-8.
Th.	The mercy of God... ...	Psa. 103, 13-22.
F.	Encouragement to trust	Isa. 40, 2-31.
S.	Faith needful...	Mark 9, 17-23.
S.	Humble confidence ...	Psa. 33, 13-22.

5. *Memory Verses :* Verses 33, 34.

II. Historical.

After the scene recorded in the last lesson our Lord returned to Capernaum. There Matthew, who had become His disciple, prepared a feast and invited all classes. A controversy arose in which our Lord severely rebuked the Pharisees. Jairus, one of the rulers of the synagogue, came beseeching Him to come and heal his little daughter who was at the point of death. On His way there the events of the present lesson take place. Dr. Pentecost graphically relates the events as follows : "Expelled by the unbelief of the Gadarenes from their country, Jesus, leaving the rescued demoniac for a witness behind Him, returns to the western shore of the lake, where He finds a great multitude awaiting Him. Whilst in conversation, if not in controversy, with the Pharisees and the disciples of John the Baptist (Matt. ix : 10-17), a ruler of a synagogue came in haste and fell at His feet, and besought His help for a dear child lying at the point of death. While Jesus was on the way to the house of Jairus, the multitude thronging and pressing upon Him, a poor woman, greatly afflicted and in the despair of faith, creeps up behind Him and touches the hem of His garment. The effect of her timid touch was the instantaneous healing of her disease. The after consequence of her faith was to bring her out from among the crowd into an open confession of her faith, and the assurance from Jesus of her perfect restoration to health. The story is full of precious teaching to those who have eyes to see." The account is given by three of the evangelists, and while Matthew does not enter so fully into details, yet he deems it of sufficient importance to mention in the account of the healing of Jairus' daughter.

III. Exegetical.

25. *A certain woman.*—Tradition tells us that she was a Gentile. *An issue of blood*—This delicate, and by the Jews considered ceremonially unclean disease (Lev. xv : 25) prevented the poor woman from approaching the Lord publicly.

26. *Suffered many things of many physicians.*—Because they were unskilled, and the disease was considered incurable. *Had spent all.*—She may have been rich. *Grew worse*—She had suffered much, not only from her disease, but from their prescriptions (G. W. Clarke.)

27. *Had heard of Jesus.*—He had already been healing diseases for two years. *Came in the press behind.*—Poverty, shame, ignorance, and the fact that she was ostracised, prevented a public application such as the ruler made.

28. *If I may but touch his clothes.*—Perhaps she thought there would be some magical power in His garments. There may have been error mixed with her faith, and yet the faith she had was so real and her need so great and her case so pitiful that it brought the needed cure,

29. *Straight-way.*—She was cured at once. It is a wonderful exhibition of the power of faith. The feeble touch of a poor woman calls forth the healing power of Christ. *She felt in her body that she was healed of that plague.*—As Meyer says: "The cure was effected by an exercise of Jesus' will, which responds to the woman's faith in His miraculous power, not through the mere touch of the garment. The result was instantaneous and complete."

30. *Virtue had gone out of him.*—His healing was an overflow, not an effort—a work so unconscious, and so utterly passive that it seemed like a miracle spilt over from the fulness of His divine life, rather than a miracle put forth." (Gordon.) It was not the garment, but Christ that healed. *Who touched my clothes?*—He knew, but He would call out a public confession.

31. *The multitude thronging thee.*—The disciples only thought of the physical touch while our Lord meant a touch of faith and confidence.

32. *He looked round about to see her.*—The meaning in the original is that He *continued* looking about Him—He looked from one to another.

33. *Fearing and trembling.*—Because she was discovered, because of the nature of her disease, because of her natural modesty. *Told him all the truth*—She made a full confession which was all our Lord required.

34. *Daughter.*—A term of affection, used for the first and only time by our Lord. *Thy faith hath made thee whole.*—The power of Christ was the cause but it was exercised only when faith made it available.

IV. Doctrinal.

1. Our Lord has power to cure the worst cases. He is full of virtue. And those who touch Him even with the most feeble touch of faith can be immediately healed in soul.

2. Jesus knows the most timid approach of faith. The humblest can draw from Him power and healing. Multitudes may throng our Churches but only the humble believers are recognized by Him.

3. *Who touched me?* Christ will have Himself openly confessed, and not only secretly sought. Our Christian life is not, as it is sometimes called, merely a thing between ourselves and God, but a good confession to be witnessed before all the people. (Alford.)

4. Confession should be made with fear and trembling, but *all the truth* should be confessed, not to earthly, but to the great high Priest. Only thus can the benefits of the atonement be fully applied.

V. Homiletical.

1. There are a multitude of sinners who fly to physicians upon the first manifestation of any bodily disease, but who allow sin to go on and increase in its deadly and wasting power, and never give a thought to their cure. (Pentecost.)

2. There are many obscure and humble despised ones who are really nearer to our Lord than the multitude that throng about Him. He knows them, and according to their faith will work a cure in them.

3. Even Christ's disciples may not understand Him. His deepest spiritual lessons are sometimes interpreted in a temporal and worldly way. The touch physical is put for the touch spiritual.

4. Even though we *feel* our sins forgiven we should not be satisfied until we hear our Lord, in His word, or in our hearts, saying : "Go in peace, and be whole."

TWO THOUSAND CHILDREN FED.

Two thousand destitute children were treated to a substantial supper a few weeks ago, by Dr. Barnardo, at the Edinburgh Castle Coffee Tavern, Burdett Road. This annual supper has now been given for fourteen years; and the object of it is not merely to supply a meal, but to draft into the homes those who are eligible through utter destitution. Above £100 a day is required to supply the homes with food only, and voluntary contributions are the sole source of income.

A BISHOP ON HIS TRAVELS.

On Monday Evening, Bishop Fowler gave an address to a large audience at the Grant Road Church on his travels in Japan, the Corea, and China. With regard to Japan he said that a thousand missionaries were wanted there at once. In one Church there had been 1065 additions in one year, and proper old-fashioned revivals had taken place. Native preachers speaking in the streets had had converts on the spot. Men kneeling down in the open air had cried to God for mercy. These converts had in their turn gone to their friends and brought them in. Yokohama, Tokio, and some other places had seen revivals of this sort. At one of the M. E. Missionary Colleges, every one of the students except one had been converted at a great revival which had broken out. The theological classes were suspended, and the room used for eight days as an enquiry room and for prayer meetings for leading anxious souls to God. [Would to God that some of the "valleys of dry bones" in our Missionary Colleges in India, might "arise and live" in this manner! There would be joy in heaven amongst the angels, and on the earth amongst all godly people if this were the case, and it would put an end to all controversy on the Education question. Ed. B. G.] These Colleges were very expeditiously and cheaply put up. One containing dormitories for 300 students could be erected for 5000 dollars. These students would pay for their own board, books, &c., and in addition a dollar a month for room rent, so that in two years, more than the cost of the building would be paid for. With regard to the proposal to make Christianity the State religion of Japan, the Government were enquiring into the respective merits of the Lutheran and the Church of England, but he (the Bishop) thought that State Religion was one of the supreme inventions of the adversary. The ideal to aim after was a free Church in a free State. One great advantage to Mission Work in Japan is that the Japanese have not had the unpleasant contact with foreigners that the Chinese and Natives of India have had, so that there is not the same prejudice against them. Let them not think however, that heathenism is dead in Japan. A new temple has lately been built in Kioto, at a cost of a million dollars. It contains three remarkable ropes made of human hair, used in the hauling of the timbers to build it. One is 1,400 feet long, and six and one third inches in diameter, and the other two are 2,600 feet long, and three inches, and three and one third inches in diameter respectively. These ropes are made entirely of human hair given by the women of Japan. With regard to Corea, in the Missionary school in the capital there, 80 girls were enrolled as scholars on the opening day. The ruler of the city said that he wished all his people were as orderly and good citizens as the Christians. They had stood a good deal of persecution faithfully, thus showing that they were the same kind of Christians as the ones of eighteen centuries ago, and they were willing to work for Christ. The Bishop then went on to describe the exhaustive examination system of China, in which only 235 passed last year. Each one that passed represented 10,000 failures. Forty unsuccessful candidates committed suicide after the last examination.

Bishop Thoburn concluded with a few remarks on the vast openings in the Gospel field, since he was first a missionary thirty years ago. Then five cities only were open in China, now the whole of it was free to the minister of the Gospel; Japan was then shut up entirely, now it is open; and Corea was then an unknown geographical expression. The way had been opened to reach 700,000,000 people since 1857.

A CHURCH FOR DEAF AND DUMB.

A church for the exclusive use of the deaf has recently been consecrated in Philadelphia, It is the first and only place of worship in the United States, if not in the world, that is managed entirely by deaf mutes.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi ervice, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Fort—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-Meeting, Wednesday, 8 p. m. Vernacular Service Sunday 3 p. m., Evangelistic Service 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7 a. m.

GRANT ROAD MISSION—Rev. W. W. Bruere, Pastor. Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7 30 p. m. Thursday, Gospel Free Tea, 7-30 p. m. Friday, Gospel Service, 7-30 p. m. Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.
Cowasji Patel Street, Fort, ditto. at 7. Gujerati.
Khetwadi Back Road, ditto at 7. Marathi,
Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

SPECIAL NOTICE.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be this evening at the Lodge, Girgaum at 5 p. m. All children and young people are invited to come and to bring their Bibles with them.

JOHN M. MACDONALD,
Honorary Secretary.

The Bombay Guardian,

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SATURDAY, FEBRUARY 9TH, 1889.

NOTES AND COMMENTS.

Last Tuesday was the first anniversary of the death of the lamented George Bowen, who for about thirty years edited this newspaper. It was feared by many that his death would be a great blow to the position of the *Guardian*. Those fears have not been realised. On turning to the books in the *Guardian* Office, we find that notwithstanding the crisis which always attends a change of editorship, this paper has a larger number of subscribers to-day than it had when George Bowen laid down his pen for the last time.

The unexpected resolution of the South India Methodist Conference, commending *The Bombay Guardian* to the support of its members, comes as a touching expression of sympathy amidst a torrent of abuse from the enemies of righteousness. Among the words of cheer received from individuals, the following stands out as a practical expresson of good-will from a missionary who is working on very humble, self-denying lines:—

We are much pleased with the tone of the *Guardian* (even more than of old), and specially this week with its outspoken loyalty to the cause of God; and although we have hitherto borrowed the *Guardian*, we think we ought to help it along. It will not be popular with everybody, so it needs our support. You may enter us as subscribing from the 1st of Jan. We like salvation papers, but do not care for half-hearted ones.

The remarkable chain of results which may flow from the circulation of good books, is strikingly shown in the thoughtful volume entitled "The Influence of Mind upon Mind," by the Rev. John Bate. For the encouragement of Christian workers who are endeavouring to extend the ministry of Godly books, we extract a few of Mr. Bate's illustrative cases:—

A poor man, more than two hundred years ago, lent an old torn book, called "Bunny's Resolutions," to the father of Richard Baxter. Richard one day took it up to read, and the reading of it resulted in his conversion to God. Think if you can, of the good which has flowed into the Church and the world from that book through Baxter in his living labours, and in his published works, especially his "Reformed Pastor," his "Everlasting Rest" and his "Call to the unconverted."

I have only to mention that world-famed "Pilgrim's Progress" to suggest a book which, in its influence on human mind has been second only to the Bible itself. And how was John Bunyan awoke from his deep slumber in the City of Destruction, and led to start on the pilgrimage which he so fascinatingly describes from the depths of his own experience? It was through reading an earnest, simple book, called "The Plain Man's Pathway to Heaven," written by an obscure clergyman of a small village in Essex. The books of Wycliff, read by Huss, were the means of his conversion and the books of Huss stirred the mind of Luther to think and pray until he became the monk that shook the world. The books of Jerome and Augustine so acted on the mind of Knox as he read them, that he developed into a power before which kings and priests trembled and the Scottish Church was purged of the old corrupt leaven of Popery. It is said that John Wesley ascribed his first religious impressions to the same source as Knox, and what human tongue or pen will ever be able to describe in full justice the results of Wesley's life and works.

"The Rise and Progress of Religion in the Soul," written by Dr. Doddridge, was the means of converting Isaac Milner the Church historian, and William Wilberforce the slave's true friend, and how many more in all ranks of society it is impossible to say. Wilberforce in after years wrote a book called "A Practical View of Christianity" which has exerted an influence for good in the upper as well as the lower circles of the people beyond calculation. Hannah More was blessed in reading it, in a way that gave tone and character to her writings which in their turn were unqualified fountains of interest, instruction and religious life to thousands upon thousands. Legh Richmond while at college read it, and was influenced to decide for God. He afterwards wrote two small books, called "Little Jane" and "The Dairyman's Daughter" and how many minds these have influenced for good only eternity will disclose.

Many of our readers will be astonished to learn that a persistent attempt is being made to represent as an amiable Christian gentleman who would not injure a frog, the Patna magistrate named Quinn who in cold blood consigned the Christian girl Luchmin to a life of shame. It is argued, moreover, that his action in this case was taken in his public capacity, and that therefore it is not the man who is responsible, but the public official. Passing by the fact that the two reasons thus assigned in defence of this discredited and disgraced administrator of the law, contradict each other, we must emphasise the impossibility of the acceptance of the dictum that a man becomes impersonal when acting in a public capacity. The guilt of a wicked official action is the guilt of the man who performs it. The man cannot be detached from the official, nor the official from the man. Pilate delivered Jesus to be crucified. He was the Roman Governor of Judea, but we rightly speak of him, not in an impersonal manner as a Roman Governor, but as Pilate. Quinn delivered one of the Lord's little ones back into the power of the libertine and the adulterer from whom she had fled, to be subjected, for

ought he knew, to the last outrage that can be inflicted upon a Christian woman —an outrage worse than death. If that is the act of a Christian, the devil need not trouble himself about this world any further. When Quinn has spent his last rupee in endeavouring to undo as far as possible the consequences of his guilt, and in recompensing his crushed and outraged victim to some degree for the awful crime of which he has been guilty—when he has done that, the partizans of irresponsibility in wickedness may talk of his Christianity, but not till then. In vain the workers of iniquity say "Lord, Lord." To-day He speaks to them, as He did to the Pharisees of old, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God."

THREE VOICES ON THE DRINK SYSTEM IN INDIA.

The *India Methodist Times* in commenting upon the reply of the Government of Bengal to the Memorial sent up by the Calcutta Missionary Conference asking for the abolition of the Out-still system and the application of the principle of Local Option, says:—"We need hardly say it is disappointing. Moral questions are lighter than feathers when weighed in the balances against revenue. We must now appeal to another tribunal, from the powers that be here to the powers that be there, from Calcutta to Westminster. There is but one voice that secures a hearing in our Indian Councils, and that is the voice that speaks in St. Stephens, the voice which sets up one and pulls down another, and fixes the destiny of Cabinets and Governments. India now appeals to England to save her from the terrible curse of intemperance."

A correspondent of *The Englishman* (Calcutta) says:—"A treasury filled with money wrung from the penury and moral degradation of the Natives of India, and called upon for increased outlay on hospitals, prisons and police, is not quite the successful thing many Officials consider it. Better by far India sober and her Treasury moderately filled, than India drunken and degraded and her Treasury loaded. But a well filled treasury has never yet accrued from the drink revenue! It has been tried in England and has signally failed, and God deliver India from the curse of a trial of the same system! With all the fervour of our entire being, we protest against any further extension of the Licensing system, which has already done so much to pauperise and degrade India. In the name of the Christian's Bible, and the Christian's God—One who is merciful and compassionate, pure and holy, we protest against the further introduction of forces, which in Western lands have caused untold misery and national degradation."

The *Central Indian News* (Jabalpur) says—"The facilities granted by Government for the sale of spirituous liquor is working ruin and degradation in all ranks of Native Society, brutalising the aborigines and lower orders, reducing the tone and respectability of the upper classes, and causing evil all round. If bygone Governments were wise enough to discourage the liquor traffic, it does seem strange that a Government so advanced as the British Government should persist in countenancing a form of evil so well known and far reaching in its malignancy. Let but the people of India have a veto power, and every groggery will be closed in less than a year. Surely this being the case, Government should see that the liquor traffic is not wanted by the people, and for this, as well as for a hundred other good reasons, it should not be thrust on them."

GIVE WHILE YOU CAN.

The natural tendency is for persons to grow covetous as they increase in wealth. The daily economy involved in the acquisition of wealth, becomes a settled habit increasing with years. That which was at first a necessity, becomes a matter of choice and a habit in later years; and sometimes nothing but the sharp stroke of calamity and misfortune will loosen the covetous grasp of a heart, which has its portion in this world.

In connection with every loss and every misfortune, Christians should consider what is the lesson which God would teach me by this providence? If we are ready to learn the lesson God is ready to teach us. If we refuse to heed His voice, then we may expect that calamities will increase, and that strokes of the chastening hand will come yet more heavily. It is quite usual for persons when they have met with losses and misfortunes to immediately begin to circumscribe their charities and hold on to what they have. This is not the part of wisdom or of righteousness. The lesson of loss and misfortune simply emphasizes the word of Him, who said, "Lay not up for yourselves on earth, but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal."

Dr. J. G. Holland relates that after a Chicago fire, three friends met, two of whom had been burned out of house and home, and the immense accumulation of successful lives. One of the unfortunates said to the other two: "Well, thank God, there was some of my money placed where it could not burn," saying which, he turned upon his heel cheerfully, and went to work at his new life. His brother in misfortune turned to his companion and said: "That man gave away, last year, nearly a million dollars, and if I had not been a fool, I should have done the same thing."

That man called himself a fool for hoarding up wealth that might have been devoted to the service of the Lord. A higher authority confirms the justice of the title; for to the man who had much goods laid up for years, God said: "Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided?"—Luke. xii. 20.

Give while you can.

STOP STRUGGLING!

We have read of a man who thought he could not live unless he kept himself alive. He was afraid his breath would stop if he did not keep it going by his own efforts, and he tried so hard to keep breathing that he nearly strangled in the effort. His family in great alarm called in a physician, who, seeing at once the difficulty, called upon him peremptorily to stop trying to breathe. "I shall die if I do," gasped the poor man. "Die then'" exclaimed the doctor, "but STOP!" The poor man, overborne by the word of authority, obeyed, and the moment he stopped trying to breathe, his breath came easily and without effort.

So it is with many souls who are panting for eternal life. They are in a terrible struggle, "*trying to believe*," as though it were a difficult thing to believe that God is true. They need some authoritative voice to cry, "*Stop trying to believe!* Believe, simply BELIEVE—and the victory is yours on the instant.

CHRIST DWELLING IN US.

By the Rev. John Bate.

God dwelling in man is to him more than the wings of an archangel bearing him above the attraction of mundane things. Great as are the influences of earth in its subjects of study, in its objects of pursuit and pleasure, in its associations of friendship and enjoyment; great as are the forces of the rival of God and of all goodness, God is still greater in His influences pervading the spirit in which He reigns. Possessing the entire powers and encompassing them as "a wall of fire," He bears them up into regions of spiritual light and surroundings of heavenly felicities, that charm away all love of sublunary happiness. Thus the soul is so enamoured of God and its life in Him, that the very thought of it dwelling in a body of clay environed with things of this world, and of necessity occupied with its affairs, is a humiliation to it, and calls forth its patience to endure them. The view that it takes of its bodily vehicle and terrestrial sojourn, is one of accommodation for a time, for purposes of the Divine Pleasure. Even its connection with these it makes subservient to its inner life. These are only its outer accoutrements, which in due time it will cast off; when it will from its high life in God now, fly away to the higher and highest, that is opened up to it in the illimitable heaven of His eternal purity and love.

The effects of the influence of God in man vary in proportion to the degree of His indwelling. "Filled with all the fulness of God," they are correspondingly deep and powerful. They pervade the whole circle of his life. All who understand and feel them, acknowledge that God is their source and give Him the glory. But where there are associated with His indwelling, degrees of operations from unyielded carnal affections, His influences are hindered, or modified as are those of the orb of day on the earth, when clouds or fogs intervene in the atmosphere. Being filled with the Spirit, a man's thoughts, tempers, words, works, are permeated and formed in harmony with His will. Hence in these he is the medium of Divine influence to those who come in association or contact with him. As a witness of God his testimony is clear, definite, bold, and unfaltering. As a worker for God, he is faithful, earnest, self-denying, constant. As a child of God he is loving, obedient, submissive. In these relations to indwelling God, his influence on other minds is blessedly powerful in its results.

He in whom Christ dwells possesses an influence for use that transcends eloquence, mesmeric power, intellectual force, and physical energy. He has unction, subtle, mysterious, irresistible, that penetrates the heart, the conscience, the life of those on whom it falls. One may speak pleasantly and instructively; he may live virtuously and nobly; he may entertain and please and not have unction. But he, who though feeble in utterance, or unlearned in letters, or poor in circumstances, and without patronage from the "powers that be," so speaks and lives as to impress your memory and spirit, that the results develop in such spiritual changes in your existence as you are conscious of, and others witness: he has unction from the Holy One.

As in creation God is present in the microscopically small as in the sublimely great; and as through one as the other, He influences students of nature, so in him who, like Ignatius, bears in his heart Christ the Lord, He is present in the minutest development of His spiritual life, as in the most conspicuous; and through one as well as the other His influence flows on surrounding minds. Those insects, millions of which, according to philosophy are not equal to one mite, are necessary to the complete order of nature. In the spiri-

tual life there, is the minute as well as the great; and one is as important as the other in the composition of the whole. In fact, the aggregate is made up of the items whatever the proportion of each. Attention to little words of kindness, little deeds of love, little helps of sympathy, little self-denials, little self-forgetfulnesses, little self-restraints. Avoidance of little sins, little weaknesses, little inconsistencies, little indiscretions, little complainings, little indulgences, of temper, appetite, passion; little conformities to the world of sinful fashion, pleasure, society; little acts of dishonesty, meanness, indolence, penuriousness; little consideration of other's wants, woes and losses; little murmurings under the crosses, adversities and afflictions of Providence. It is these little things of the passing moments, as they come and go, that make a good and great life. He who is oblivious to this, and only thinks of some "great thing," makes as palpable a blunder as did Naaman when he refused to dip himself seven times in Jordan, because of its insignificance, but was ready to do something chivalrous, according to his reputed valiancy and greatness. The fly in the apothecary's pot of ointment spoils the whole. The touches of the artist finish the picture or the statue. Perfection is made of little things. Sunlight comes to us in infinitesimal rays and the ocean is made up of drops and the earth of atoms, each of which is capable of divisions beyond the mind of man to conceive.

In the degree in which Christ dwells and reigns in the heart so will His influence be seen and felt in these little things. The holiest Christians in all ages illustrate this. Paul, John, Polycarp, Ingatius, Luther, Brainerd, Rutherford, Mather Edwards, Fletcher, Payson, Stoner, Smith, Collins, with numberless others, beautifully exhibited the Divine Presence in the small as in the great matters of their daily lives.

BOMBAY MISSIONARY CONFERENCE.

The Bombay Missionary Conference had under consideration on Monday evening the appointment of the executive Committee of the Bombay Auxiliary of the Sunday School Union. Messrs. Manson, Sumant Vishnu and Carroll were proposed as Chairman, Vice-Chairman and Secretary. A committee was appointed to consider the advisability of joint lectures to educated Natives. At the Social Meeting the Rev. W. St. C. Tisdall read an interesting paper on the Mahomedans of Bombay. He described at length their divisions and their condition, social, educational and religious. At the close the Rev. H. C. Squires, at whose residence the meeting was held, expressed the thanks of the meeting, and referred to the bearing of the facts on the work of missions.

MR. SPURGEON'S ACCIDENT.

At the Metropolitan Tabernacle, on Sunday morning the 13th ult. it was announced that the latest accounts from Mr. Spurgeon were not encouraging or cheering. He was still confined to his room, very weak, and unable to write. He had, however, sent the following telegram to be read to his congregation:—"Most generous friends,—Thanks for your precious words and deeds. I am worse than my fall led me to think. It has caused a sort of total injury. It will take time, but I shall yet walk, speak, and be glad. Over your prayers I exceedingly joy. I would gladly suffer such another smash to win a prayerless sinner."

The work which satisfies us least at the time we do it often turns out to be that which best pleases our Lord. Work on, and leave results to Him.

The greatest argument for foreign missions is the result of the work in bringing forth from most unpromising soil the trees of righteousness, proving the divine Husbandman to have been at work.

THE SOUTH INDIA CONFERENCE.

The adjourned meetings of the South India Methodist Episcopal Conference for 1889 were held on the 2nd, 4th, and 5th instant, in addition to the Annual Missionary Sermon on the 1st, preached by the Rev. E. F. Frease from Acts 20, 24, "The ministry which I have received of the Lord Jesus," followed by a consecration service appropriately led by the Rev. A. H. Baker, the missionary who has been going through such stormy and successful times at Bangalore.

At the meeting on Saturday morning a Mahomedan convert was baptised by the Bishop, and some ministers of other denominations were introduced to the Conference. The following resolution was passed,

Resolved, That we have read with unfeigned and deep joy the Elijah like utterances of Mr. Alfred S. Dyer, Editor of the *Bombay Guardian* on the vital moral issues of the day.

Resolved, That we assure him of our prayers that he may long continue to give a "Distinction in the sounds" so that wicked men and unjust judges may distinctly hear "what is piped or harped."

Resolved, That we affectionately recommend the members and friends of our various congregations to assist in increasing the circulation of the *Bombay Guardian*.

A discussion on the equalization of salaries of men in English and Native work took place, and it was decided upon that Hyderabad, Deccan, should be the location for the next South India Conference. On Saturday evening the Conference Love Feast was held, the Rev. G. K. Gilder of Karachi being the principal speaker.

Reports of Bishop Thoburn's Sermon on Sunday evening, and Bishop Fowler's lecture on Monday evening, will be found elsewhere in this issue.

The final meeting of the Conference was held on Tuesday night, Bishop Thoburn presiding. A number of resolutions of sympathy, congratulation, and thanks, were passed, and the remaining business of the Conference gone through. The appointments for 1889 were read. They are given in the next column.

The Bishop said that there were 40 Native Christian workers and 7 Europeans who were not yet included in the Conference list. The Scriptural rule "Lay hands suddenly on no man," was a good one to follow. No young man who has not been local preacher for four years is admitted on trial in this Conference. In reviewing the past year the increase in Sunday School work is most marked. 10,000 have been added in the Bengal and South India Conferences alone. The increase of Native Christians in the latter Conference has been 10 per cent. They must try to do better next year, and be willing to go straight ahead through failures to success. Successful men are, all of then, men who have often failed. With regard to the "scattering of forces" which had been spoken of, of course it was possible to spread the workers out too thin, but the opposite danger of unnecessary concentration must also be avoided. Lighthouses were located all along the coast-lines of the world and the concentration of lighthouses was not an advisable thing. Just so in mission work. Lighthouses must be kept burning in certain spots in India. Certain spiritual nerve-centres and key-positions must be held for Christ until more workers arrive. Let them pray that God would thrust out reapers from whence so ever and whomsoever He would. A letter had been received by a member of the Conference that morning saying that his house was being stoned by the Natives and was at present under the guard of four policemen. Each member of the Conference should bring at least 100 souls to Christ before the next Conference. Let them be faithful to their opportunities.

A crowded social meeting then followed, attended by many members of other Christian Churches in Bombay, Native and European.

APPOINTMENTS FOR 1889.

BOMBAY DISTRICT. J. E. ROBINSON, P. E.

Baroda	...Edwin F. Frease.
Bombay, Bowen Church,	to be supplied.
" Fort and Umerkhadi Mission.	Clayton E. Delamater & Arthur W. Prautch.
" Grant Road...	...Homer C. Stuntz.
" Grant Road and Mazagon Marathi Mission	...W. E. Robbins.
" Mazagon English Church ...	...to be supplied.
Igatpuri	...one to be supplied, Gyanoba Khundajee.
Kampti	...William H. Stephens, Gungadhar Bhasker Kale,
Karachi	...English Church, George K. Gilder.
"	...Seaman's Mission and Manora, to be supplied.
Lanoli	...William W. Bruere.
Nagpore...	...William H. Hollister.
Poona	...English Church, to be supplied.
"	...Marathi Mission, Daniel O. Fox,
"	...The William Taylor Memorial High School, D. O. Fox, Principal; William E. L. Clarke, Head-master, member of Poona Quarterly Conference.

MADRAS DISTRICT, A. W. Rudisill, P. E.

Bangalore	...Richmond Town, John B. Buttrick.
"	...St. John's Hill and Yellahunka, Albert H. Baker.
Bellary	...to be supplied.
Gulburga	...D. O. Ernsberger.
Hyderabad, Chadarghat,	...Geo. I. Stone.
" Hindustani Mission,..	James Lyon, Antone Datt,
Kopbal	...Benjamin Peters.
Madras, Blacktown, ...	...to be supplied.
" Vepery, ...	...George W. Isham.
Raichur, ...	...Alonzo E. Winter.
Secunderabad	...William F. G. Curtis.
Tandur	...Joseph H. Garden.
Baldwin High Schools	...William L. King, Principal, member of Richmond Town Quarterly Conference.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

BOMBAY DISTRICT.

Baroda, Medical Mission, ...Miss I. Ernsberger, M. D.
" Girl's School, ...Mrs Frease.
Bombay, Zanana Mission,...Miss S. M. De Line, Miss M. E. Carroll.
" Schools, ...Miss M. F. Abrams.
" Bible Woman's work, Mrs. Stuntz.
" Woman's Work, Mazagon, Mrs. Robbins.
Kampti, Schools and Zanana Work, Mrs. Stephens,
Karachi, Girl's Schools. ...Mrs. Gilder.
Lanoli, Woman's Work, ...Mrs. Bruere.
Nagpore, Girl's Schools, ...Mrs Hollister.
Poona, Girls Schools and Zanana Mission Work, ...Mrs. Fox, Mrs. Clarke.

MADRAS DISTRICT.

Bangalore, St. John's Hill Zanana work, ...Mrs Baker.
" Richmond Town Girls School ... ...Mrs. King.
Hyderabad, Zanana Mission, Miss. L. E. Blackmar.
" Chadarghat Telugu Girl's School,... ... ...Mrs. Stone.
" Chadarghat Hindustani Girl's School ...Mrs. Lyon.
Kopbal, Zanana Work ...Mrs. Peters.
Madras, Zanana Mission, Miss M. A. Hughes.
" Vepery Girl's Schools, Mrs. Isham.
" Editor "Mathar Mithiri," ... ...Mrs. Rudisill.
Ranchur, Girls' Schools...Mrs. Winter.
Secunderabad, Woman's Work ... ... Mrs. Curtis.
Tandur, Girls Schools, ... Mrs. Garden.

BOARD OF EXAMINERS.

A. W. Rudisill, Chairman; W. E. Robbins, H. C. Stuntz, W. L. King, J. Lyon.

To Preach Missionary Sermon, G. W. Isham; Alternate, C. E. Delamater.

BOARD OF DEACONESSES.

D. O. Fox, G. K. Gilder, G. J. Stone, J. H. Garden, Mrs. Rudisill, Mrs. Bruere Mrs. Baume, Miss Carroll, Miss L. E. Blackmar.

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MR. W. S. CAINE M. P.'s FAREWELL.

Terrible Disclosures.

On Thursday last the Framjee Cowasjee Hall, Bombay, was packed to overflowing with one of the largest, if not the very largest, Native audiences that Bombay has known since the meeting held in the Town Hall to bid adieu to Lord Ripon. Many were turned away unable to get in, and the doors and windows and all the entrances were packed with a standing audience who were willing to patiently wait during the two hours that the meeting lasted. The largest portion of the audience were Parsees, a good sign, seeing that, as Mr. Caine said, nearly every Abkari farmer in the country is a Parsee. A large number of Hindus were also present, as well as a few Europeans and Mahomedans. We have been to some of the greatest temperance gatherings in England, but have never seen a more orderly, respectable, or well-dressed crowd, than the one that filled Framjee Cowasjee Hall on Thursday night. The proceedings throughout were of an extremely enthusiastic character, all references to the National Congress being greeted with loud applause. The one great difference between a similar gathering in England and this one was the fact of the almost entire absence of ladies, some half-dozen Europeans and one Parsee lady forming notable exceptions. We were by this fact forcibly reminded that the civilization of India, great and ancient as it is, is not yet the civilization of the Bible, but something quite distinct from it.

Every available seat was occupied for half an hour previous to the advertised time, a marvellous fact for India, where meetings usually begin twenty minutes or half an hour after the proper time. Punctually at 5-30 Sir Jamsetjee Jejeebhoy proposed and Mr. Javerilal Umrashanker Yajnik, Sheriff of Bombay, seconded that the Hon. Kashinath Trimbuck Telang of the Legislative Council of the Government of the Bombay Presidency should take the chair.

In his opening remarks Mr. Telang said that it was impossible to exaggerate the importance of the Abkari question. It was one that could be grappled with now, but if left alone, it would assume colossal dimensions.

Mr. Caine who was received with prolonged applause stated that since he had seen them last he had travelled 5,500 miles and visited almost every centre of thought and influence. He highly complimented Mr. Dinshaw Eduljee Wacha and Mr. P. B. Dantra upon their work on the Abkari question. He (Mr. Caine) and some of his friends had sent a copy of Mr. Wacha's masterly exposure of the system to every member of both Houses of the Legislature in England, besides many other influential men. Mr. Dantra's work had been principally devoted to the exposure of the fact that Messrs. Meekin's Indian Beer, made for the consumption of Europeans, was subject to no duty, whilst the toddy, fresh and unfermented as well as the fermented was subjected to a duty of two-and-a-half annas per gallon. The average alcoholic strength of toddy was not more than six per cent. Mr. Caine thought that the European's beer ought to have been taxed, as well as the poor Native's toddy. Five annas per gallon would be the right tax for Meekin's beer calculating from the proportion of alcohol. The one great, but false, argument in support of the Abkari system had been, that the increase in revenue was caused by the suppression of illicit distillation. That argument was entirely knocked on the head now. The system had been in force fifty years, and in the places where it had been most strenuously worked, the officials admitted that there had been no illicit distillation for years, and yet in those very places the consumption had enormously increased. All the officials that he had met, from the Viceroy downwards, had admitted that the increasing drink revenue was caused by increased drunkenness. Some had said that the increase of drink had caused a decrease in the use of drugs such as opium and ganga and bhang. This was not so. Reference to the reports showed that the increase in the consumption of other drugs was in precisely the same ratio as the increase in the use of alcohol. The taste for one drug increased the taste for the others. The enormous increase was not only in country spirits but in imported foreign liquors. He had seen in one of the drink shops in Darjeeling, "African" spirits. This "African" brandy was a vile burning poison full of fusil oil made from decayed potatoes in Scotland and on the Continent of Europe, especially for sale amongst the Natives of Africa. Upon this shop was the notice "No liquor allowed to be sold to soldiers here, by order of the Government." They might poison the Natives but not the English soldier. Sixteen collectors in the Bengal District had been warmly applauded by the Government for the large increase in the sale of drink in their districts. The largest of these was at Patna, where the duty had increased Rs. 97,000 in the twelve months. Mr. Caine drew a graphic picture of the misery and want and destitution in Patna caused by this increase. The Government complimented the collector for the increase in revenue arising out of the destruction of its subjects!

Terrible cases of oppression and injustice happened under this system. At an annual *mela* at Backergunge a shop for the sale of wines, opium and ganga, was set up some years ago. The owner of the land seeing the fearful harm that was being done by it, refused to let the shop any longer for the purpose. The collector of the district sent a notice to the keeper, commanding him to remain where he was and take no notice of his landlord, and in addition sent a threatening letter to the landlord for daring to deal with his own property in this manner. Drink shops were set up just outside the cotton-mills to tempt the operatives. The system was for the Government to distil the spirits, and let out districts to the men who engaged to buy the largest amount. These men, called "liquor farmers," in their anxiety to obtain the contract, bid for much higher quantities than they could possibly sell in the ordinary way. The consequence was that at the end of their contract they had large quantities left, which they sold at exceedingly low rates, and flooded the district with abominable drunkenness, increasing the craving for it in thousands of cases, and thus laying the foundation for an increased consumption in the future. Mr. Caine concluded amidst great applause, and after the usual votes of thanks and garlanding with flowers, the meeting concluded.

Mr Caine returned to England by yesterday's mail. The moral to be deduced from his revelations is that prohibition and nothing less should be demanded from the Government. The Native conscience and opinion is entirely in favour of such a course. As Mr. Caine himself pointed out, at Muttra, before the Abkari system was instituted, there was only one drink-shop, and that outside the town, the Native authorities not allowing it within the walls. To day there are forty Government drink-shops, inside the town. Strike high and strike hard is one of the maxims of success in social movements.

MAY A MINISTER DOUBT?

—Dr. Dale lately said :—"It is the duty of the man who would be a minister to master the mysteries of God (1 Cor. iv. 1) himself in order that he may communicate them to others. Without these he is powerless to distribute the treasures of which he ought to be the steward —for he has no treasures to distribute! This conception cuts away at the roots a conception that began to be entertained some twenty years ago—the conception that a man with "honest doubts" might yet be a good minister. I differ from those who think such persons ought to be ministers of Christ. They should remain among the learners. A minister must be a *servant* of Christ, not a *critic* of Christ. He must have sure knowledge of what Christ teaches, and must have absolute, unreserved, exulting devotion to Christ."

A VOYAGE IN TRAVANCORE.

Of the 300 miles journey, three-fifths was by water, so it may properly be called a voyage. Outfit, patience, and money. Reaching Tinnevelly by Railway, the first thing was to wait. The transit office was opposite the great Hindoo temple. Several towering temple-cars were there, standing for years, apparently without having been used. The only retired place I could find for a quiet evening prayer was under the sheds where the tremendous car-wheels were stored, and there I claimed those promises that the heathen shall know the Lord. "The idols He shall utterly abolish."

At 11 p. m., the transit started. This means here a long two-wheeled bullock-cart. Not being able to hire a separate garry as a "burra-sahib," I paid R. 1, for one seat in a loaded cart. We reached Nagercoil about six the next evening, having been whizzing over the plains at the rate of nearly three miles per hour. One of the nicest things about this style of travelling is that one can rest himself by walking when tired of jolting.

At *Nagercoil* the Mission was observing the week of prayer, and I had the opportunity of speaking to two Native congregations. At *Neyoor*, it was blessed to speak of life and health in Jesus, to the patients in Dr. Fry's hospital. Cholera had been raging in South Travancore. In two districts. out of 85,000 people, 12,000 had been swept away. Seven hundred native Christians and seven Mission agents were among the number taken. I was to have spoken to a small society of Syrian Christians on my way, but we learned that about two thirds of them had been swept away by Cholera.

Trevandrum, the capital, is on undulating land between the ocean and the mountains, and has a good climate. I was granted an interview with the Maharajah, a pleasant, dignified man of thirty-one years. I had two conversations with the friendly Dewan. To both the King and his Prime Minister, I spoke earnestly of the terrible hold which strong drink is getting on their beautiful kingdom. I also told them of my greater King and His blessed service. I enjoyed the privilege of speaking twice to the native congregation in the London Mission Church, and of giving an address on purity to educated natives.

Left Trevandrum by boat in the "Backwater." Along the west coast are numerous lakes, some of them many miles in length. These are connected by canals, forming valuable channels for inland commerce and travel. A "dug-out" canoe, twenty-five feet long and three wide, with a low mat roof, was my conveyance. Crew, two men. Locomotion by bamboo poles in shallow water and oars in deeper water. *Poles and Oars Line!*—for short call it "P. and O. Line." Spread a mattress on the bamboo floor, sit in oriental style, and with books, writing material, and tiffin-basket, you are fairly equipped for a first class voyage. When the breeze blows fairly, your crew hoist a large sail made of grass matting; then look out which side of the vessel the passengers and cargo occupy.

Quilon is another mission centre. Eighteen miles east I found a large native Church full of people, and was blessed with them in the word of God. This is the poor farming class, and they live in quite primitive style. A European planter of 77, whose 50 years in India have left him hale and strong, is now living in a cabin of one room, near the church, acting as local pastor among these native Christians. Called upon a Syrian Church Vicar, and by invitation spoke to the party gathered at his house. He took me to see their antique old church, they suppose it to be about 408 years old. I sang a verse of

The morning light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears, etc.

The Syrian Christians of Malabar are an interesting people. They need light; many of them are seeking it; there is a strong "Reform Party" among them. God bless them.

Cochin I reached a few days after their great fire. Acres covered with tangled ruins, naked walls, and scorched palm-trees told of the

sweeping destruction. What a blasting fire is sin! would that people were willing to see clearly its terrible ravages. In Cochin I preached in the C. M. S. Native Church. A good congregation was gathered at a few hours notice. At *Trichoor* I completed my 180 miles of boating. This "P. & O. Line" makes about the same rate as the bullock carts—nearly three miles per hour. Twenty miles more of rough carting brought me to *Shoranur*, where I was glad to greet the railway train again.

Travancore is said to be "the most Christian section of country in India." This is probably true in census figures; but it includes many thousands of heathen Romanists, benighted Syrians, and nominal Protestants. There is much true piety among the native Christians. But a great want among all classes is heart conversion and holy living. The missionaries speak feelingly of this most urgent need.

This tour has given me a deep interest in the pleasant kingdom of Travancore, and a warmer sympathy with its band of mission workers. God bless South India. Pray for Travancore.

"Oh Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." (Heb. 3. 2.)

W. J. GLADWIN.

PASSENGERS ARRIVED.

Per P. & O. Str. *Siam*, Feb. 4th.

From London—Mr C A G Clarke Surg and Mrs Richardson Mr Gray Capt Swinton Mr Beattie Mr Weston Mr Hussein Beg Mr Webber Mr W T Wright Mr W Carron Mr G R Henderson and Mr Chiodetti.

From Naples—Mr Hollingsworth Mr Roland Thomas Mr and Mrs Mackay and 3 children

From Venice—Mr Gilman.

From Brindisi—Mr and Mrs Braddon Mr Lamont Mr H Rendell Capt Weller Dr Lawder Lieut Weller Lieut-Col Jefferys Mr Fitzgerald Mr S Jackson Mr Scott Capt Beddy and Lieut M Thompson.

From Aden—Hajee Yookab.

PASSENGERS SAILED.

Per P. & O. Str. *Sutlej*, Feb. 8th.

For London.—Mr W G Crawford Lord and Lady Herschell Mr H Kindersley Mr and Mrs Crosby Mrs Bartlett Miss Duncan Mrs Duncan Master Duncan Mr W Fry Mr Andreas Major and Mrs Little Mr L Waudre Mr and Mrs Crole Mr Moss Mr Samuels Mrs Burt and infant Mr A Tatham Mr Chisholm Mr Percival White Mr Skinner Mrs Keith Dr Foot Colonel and Mrs James Two Misses James Mr and Mrs Macfarlane Mr W B Colmore Mr F Verrall Mr A Dawes Mr W J Best Mr W S Smith.

For Brindisi.—Mr and Mrs W S Caine Mr Ford M Le Comte de Basterot M Lingi Capanna Mr H Auld Mr Rohilliart Mr Adema Mr Micrulachi Mr H C Venis Mr J G Greive Mr G Swann Mr C A Field Captain W G Renton Munshi Hafiz Abdul Karim Mr Richards Mr Tilford Mr Clemente Sharp H P H Prince Kiliya Kara H R H Prince Rabipat H R H Prince Rrovit H R H Prince Chira Khun Vichil Captain Plian Mr Williams H H Prince Chow Sai Dr Mom Yai Pra Auan Mom Peer Nai Krut Mr Moore Nai Chowzuru Nai Poon Mr G C D' Aguilar Mr L Zander Capt C Stracey Mr J Hinks Mr and Mrs W E Sharpe Dr and Mrs Lock Mr Hope Mr A V Dunlop Best Mr Arnold Mr David Keith Mr Bingham Sir J Poynder.

For Port Said—Bishop and Mrs Fowler Mr Fowler Dr C Greene Dr S S Greene.

For Suez.—Dr and Mrs Plumer Two Messrs Plumer General Johnstone Surg-Major J Mayne Mdle E St Omer Mr and Mrs Oxenham.

For Malta.—Miss Noble Jones.

Domestic Occurrences.

BIRTH.

FORDHAM—At Ajmere on the 30th January, the wife of Mr. J. W. Fordham of a son.

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The *Christian Age* says—"Fifty years of thrilling records, fruitful and important in their results, are thus preserved, and though free from the usual embellishments of stories it is as intensely interesting as anything yet published in relation to the sufferings of slaves and their marvellous 'underground railway.'"

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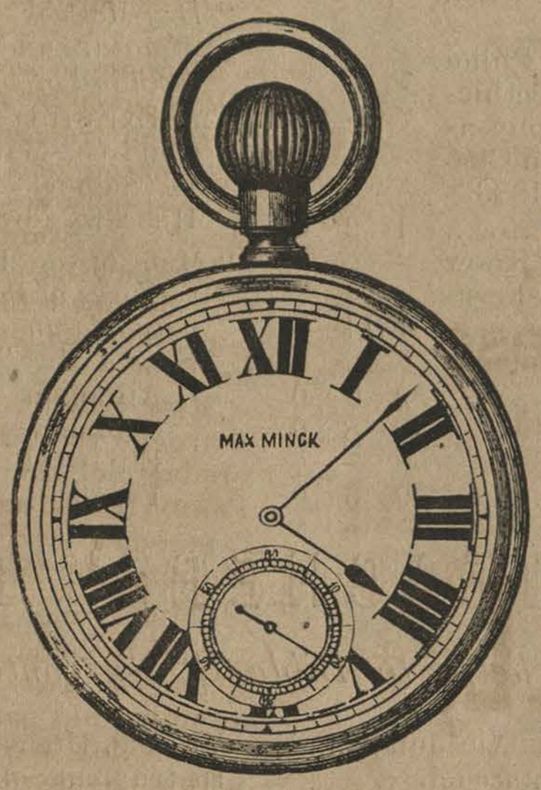

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